291 ably it was of wildcat skin which was not split. In donning the garment, it was folded over the belt at the back, the belt being pulled tight and tied in front. As the clout hung thus at the back, the inner flap was about two-thirds the length of the outer. The outer, longer length (the clout proper, so to say) was pulled forward between the legs and forced up under the tied belt. There was sufficient length for the front end to hang in a flap of about 6 to [281] 10 inches. Wildcat skins did not allow for so long an inner length at the back, though this always had to come well under the buttocks or the clout would loosen and pull out at the back when the wearer stooped or sat. Powers states [834] that the breechclout was not removed during bathing, but none of my informants made any such claims to modesty.[159]

Men's dress.---It was not unusual for men to go entirely naked at any time. A loincloth [281] of deerskin (sep) is mentioned by Kroeber;[160] my informants spoke of its use on dress occasions but not as a daily garment.

283 The belt was of milkweed string woven
291 ("sewn") in the same manner as the burden band (fig. 13, c-f). This belt was 35 to 40 inches long, which allowed some 6 inches to hang down [301] after it was knotted. A belt for special dress had small beads (koi 'koi) inserted in its strands and was called koikoi''ič (fig. 13, g).
291 Today all such belts are woven on the bow loom
294 which was perhaps diffused through Spanish in-
286 fluence. A belt of milkweed fibre and red wool, woven on the bow loom but old style in effect, was worn by a Chukchansi informant.

291 A sandal (daki''ič) of thick hide, deer
294 neck or bearskin, was worn by men during very hot weather or when making a long journey.
281 Several layers of hide were cut to the foot pattern, then slit at proper points, and binding thongs were inserted. Then the bottom or "sole" layer was added and all sewed together with sinew. Holes were punched along the edges with a fine, sharp, deer bone awl. The sewing was around the outside. Informants disagree on the position of the binding thongs.

291 Sandals were not worn by women. No type of fibre sandal was known. Powers mentions
281 sandals but does not describe them beyond saying that they were "very rude" and that elkhide was preferred. Kroeber speaks of "rude sandals of bear fur" which were used in winter. The statement by a knowledgeable pioneer that no foot covering of any sort was worn and that there was no Yokuts word for such an object is unquestionably an overstatement; yet it serves to emphasize the scarcity of footgear.[161]

[439] Moccasins were bought from the Eastern Mono. The attempts by informants to describe

---

[159]Powers, 382.

[160]Handbook, 519.

[161]Powers, 375; Kroeber, Handbook, 519; Latta, Uncle Jeff's Story, 38.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

line of Indians and escape, but a great many, probably two hundred, would be killed in a forenoon drive.

"The rabbit skins were made into fine blankets. These were used as a covering for sleeping much as is an ordinary blanket. They were the warmest and most comfortable bed covering I have ever used.

"The skins were taken from the rabbits without being split and, while green, were cut into a long strip about three-quarters of an inch wide.

"As this strip dried it naturally curled up with the flesh side inside and the fur on the outside. This made a sort of fur boa about an inch and a half in diameter.

"In making the blanket, two of the strings were twisted together for a distance of about six feet. Then the ends were doubled back and looped through the twists of the first portion.

"Working back and forth across the blanket in this way it was woven into a square about six feet on each side.

"Smaller blankets were used as a sort of cape, or shawl, in extremely cold weather, or to wrap the babies in before they were strapped on the cradle. The mokes also made their skirts in this way."